

JONAS, ABRAHAM

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Abraham Lincoln's Contemporaries

Abraham Jonas

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

fect, he warned, as attacking the freedom of worship or the right to teach children to read in the North. James Speed's protest against the proclamation was much less hysterical and his feelings about slavery more philosophical than Joshua's. By December of 1861, when he wrote Lincoln about his confiscation bill in the Kentucky Senate, James knew that the war was the beginning of the end of slavery. The "great laws of economy" would dictate its abolition by the masters themselves. "The emancipation feeling in Ky," he told Lincoln, "rises & falls with the rise & fall in the price of slaves." The war would "affect, if not destroy their value."

Though not a popular or especially successful politician, James Speed had a good deal of political savvy. Commenting on Simon Cameron's controversial proposal to arm the slaves as soldiers for the Union, Speed noted that Cameron "exhibited the common weakness of talking in advance of action." "Many who condemn what he said," Speed told Lincoln, "would approve the conduct he invites when the case [?] arises for it."

When Lincoln proposed bold antislavery action of his own, Speed was hesitant to recognize the wisdom of his own political knowledge. Lincoln's Emancipation Proclamation would be a bold stroke, and it would come without elaborate previous discussion. Lincoln apparently read his proposed proclamation to James in July of 1862, at about the same time that his cabinet (and no one else) learned of it. Speed "pondered over the proclamation," but he decided "that it will do no good; most probably much harm." Still trusting the slow workings of economic laws, the Kentuckian argued that the "negro can not be emancipated by proclamation." If the Negro were no party to his own liberation, "he would sink into slavery again" as soon as the external liberating force were removed. In a statement strangely at odds with Joshua's fear of servile insurrection, James said, "If he has not the spirit to strike for freedom, he has not the pride of character to make him keep it when given to him." A sweeping proclamation "would but delude the poor negro, and shock most violently the prejudices of many in the north & nearly all in the south."

Once again, however, James Speed showed his detached view of Southern racial mores. He admitted to Lincoln that "the loyal men of Ky will not be moved by anything that may be done with the negro." Loyalty would thus survive such a proclamation. He concluded with a remark which, though not encouraging Lincoln to issue the proclamation, seemed almost an invitation to servile insurrection: "If the negro is to be free he must strike for it himself." Once Lincoln issued the Emancipation Proclamation, Speed quickly adjusted to it and noted the adjustment of other Kentuckians. "The negro-phobia is nothing like as bad as it was at first," he told Joshua on January 19, 1863. Time was "working wonders."

James Speed's appointment to Lincoln's cabinet late in 1864 was probably more than cronyism on Lincoln's part. Lincoln had discussed slavery with the Kentuckian on several occasions. He knew James Speed's flexibility, philosophical detachment, and independence of judgment. He probably even recognized evidence of greater statesmanship in James than in his old friend Joshua. After Lincoln's death, James quickly became identified with radical Republicanism, and most historians have shown surprise at this turn in the political feelings of a Kentuckian. Lincoln might not have been surprised himself. He knew of James Speed's independence and of his unemotional view of the South's peculiar institution. Even before Lincoln's assassination, James Speed knew very well what would be the sentiments that would govern reconstruction of the South. He told his mother on March 28, 1865, that "many difficulties remain to be settled, and unless the people of the South act wisely and act promptly, great suffering is still in store for them. If they will frankly and fully acknowledge the freedom of the black man and give to him the chance for improvement and elevation, their burden will be greatly lessened." When Abraham Lincoln selected him for his cabinet, he must have known that James Speed was a personality indeed.

LINCOLN AUTOGRAPHED DEBATES: ABRAHAM JONAS COPY

This, the fifth article in a series on presentation copies of the *Political Debates Between Hon. Abraham Lincoln and Hon. Stephen A. Douglas in the Celebrated Campaign of 1858*, in

Illinois, focuses on one of the best-known copies, the one given to Abraham Jonas. The Illinois State Historical Library in Springfield has owned the book, their only presentation copy of the *Debates*, for many years. Frederick Wells of Minneapolis, the grandson of Jonas, gave the book to that library.

That Lincoln gave Abraham Jonas a copy of his book is a great symbol of the wide range of Lincoln's associations. Jonas was an English Jew. After thirteen years' residence in Kentucky, he moved to Quincy, Illinois, in 1838; there he practiced law and continued his activities as a Mason and a Whig. Doubtless party activities and a mutual friendship with Orville Hickman Browning brought Lincoln and Jonas together at an earlier date, but the first documentary proof of their association is Jonas's letter to Lincoln inviting him to speak in Quincy. Stephen Douglas was coming to help the local candidate in what Jonas figured would be "the warmest contest for Congress that we have ever had in the district." The "Douglasites," Jonas said, "would as soon see old Nick here as yourself." Jonas's first loyalties were to Browning and another local Whig, but he supported Lincoln for the Senate in 1855. When Jonas again requested of Lincoln "one of your sledge hammer speeches" in 1858, Lincoln obliged, speaking in Augusta, Illinois, just two days before the famous Freeport debate with Douglas.

Jonas's considerable political abilities (he served as a state representative in both Kentucky and Illinois) were a function of his own speaking abilities. He does not appear to be a great party tactician in his correspondence with Lincoln. In fact, in 1860 he nearly lured Lincoln, unwittingly, into a political trap. On July 20, 1860, he told Lincoln that a Quincy Democratic leader was obtaining affidavits from Irishmen "that they saw you in Quincy come out of a Know Nothing Lodge." Lincoln replied, explaining that he had never been in such a lodge. Lincoln suggested relying on affidavits from local men of prominence to disprove the charge and added "a word of caution": "Our adversaries think they can gain a point, if they could force me to openly deny this charge, by which some degree of offence would be given to the Americans [i.e., Know Nothings]. For this reason, it must not publicly appear that I am paying any attention to the charge."

An interesting aspect of the same exchange of letters is the handling of the delicate question of ethnic prejudice in them. Jonas's letter to Lincoln stated, "I do not know if there is truth in the matter, neither do I care, but thought it best you should know about it." An Englishman by birth and a Jew, Jonas made it clear that his support of Lincoln did not hinge on knowledge that the Railsplitter had never participated in the nativist Know-Nothing movement. Lincoln's reply made it equally clear that he had no qualms about associating with former nativists: "I suppose as good, or even better, men than I may have been in American, or Know-Nothing lodges; but in point of fact, I never was in one, at Quincy, or elsewhere."

When Lincoln was President-elect, Jonas wrote him one of those alarming letters about the possibility of assassination. Jonas had "a very large family connection in the South," including six children in New Orleans. From one of his Southern relations, he had learned of a "perfect organization" of "desperate characters" to prevent Lincoln's inauguration, even "by using violence on the person of Lincoln." He recommended that free-state governors and Lincoln's friends take precautions because "no protection can be expected from the damned old traitor at the head of the Government [James Buchanan] or his subordinates." If Lincoln replied to this letter, it has not been found.

Jonas's Southern connections made his family one of those divided by the Civil War. Four of his sons fought for the Confederacy. When he was on his deathbed in 1864, Browning influenced Lincoln to allow one of Jonas's sons, then a prisoner in Union hands, to be released temporarily to pay a last visit to his father. Lincoln had been solicitous of Jonas's desires all along, appointing him — again because of a suggestion from Browning — postmaster in Quincy. When Jonas died, Lincoln made his widow postmistress there.

The Abraham Jonas copy of the *Debates* is an important relic of this interesting friendship. Lincoln students owe Jonas a debt for another reason. When Lincoln replied to Jonas's letter requesting a copy of the book, he stated that the publisher had not yet printed them but that Jonas would receive one of the one hundred copies the publisher promised Lincoln personally. This letter is our way of knowing that Lincoln had a hundred copies to give away.

Editor's Note: The Jonas letters to Lincoln are in the

Abraham Lincoln Papers at the Library of Congress. I have quoted from the following: Jonas to Lincoln, September 16, 1854; July 30, 1858; July 20, 1860; and December 30, 1860.

Further information on Jonas is available in Bertram W. Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society of America, 1951).

RECENT ACQUISITIONS: "STRONG'S DIME CARICATURES"

FIGURES 2-5 (below). The Louis A. Warren Lincoln Library and Museum recently purchased a series of four poster cartoons published by Thomas W. Strong of New York in 1861. Strong was a prolific producer of prints, noted especially for being the first employer of Louis Maurer, the genius behind the early political cartoons of Currier &

Ives. Harry T. Peters in *America on Stone* noted a strain of originality in the work of Strong's firm, and the series of four "Dime Caricatures" pictured here certainly reveal a taste for good workmanship and for variety in political cartooning. The caricatures must have been printed about March, 1861. All deal with the secession crisis. The Lincoln cartoon has been pictured in Rufus Rockwell Wilson's *Lincoln in Caricature*, but Wilson did not note that the cartoon was part of a series or publish the others in the series.

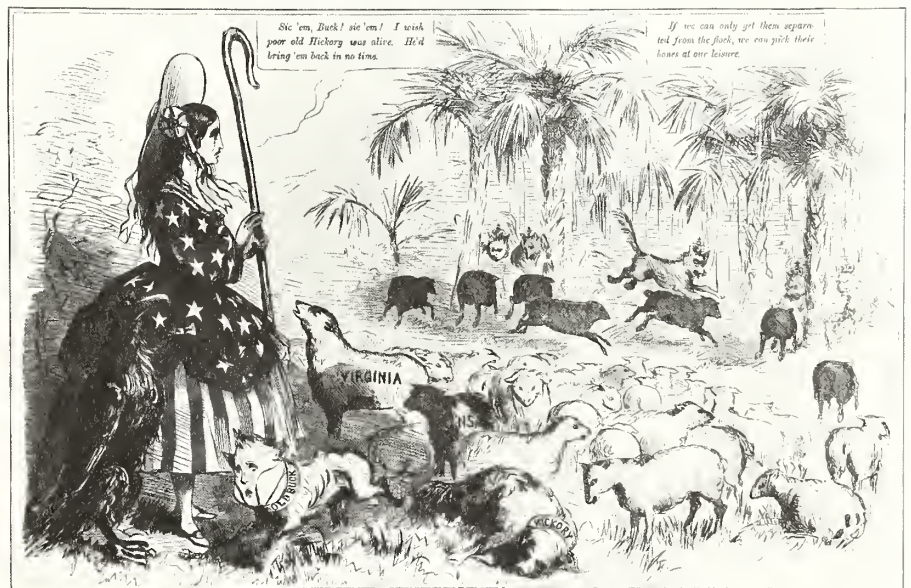
STRONG'S DIME CARICATURES.—No. 1.



DOMESTIC TROUBLES.

From the Louis A. Warren
Lincoln Library and Museum

STRONG'S DIME CARICATURES.—No. 2.



LITTLE BO-PEEP AND HER FOOLISH SHEEP.

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Book reviews

The Middlewest

Vol. 3 of *American Jewish Landmarks: A Travel Guide and History*
Bernard Postal and Lionel Koppman
Fleet Press, \$20.95/\$10.95, paper

The romance of the westward expansion acquires a Jewish cast when one pages through the third volume of *American Jewish Landmarks*. In a plain, let's-stick-to-the-facts style, this encyclopedic guidebook peoples the history and the geography of the ten states of the Midwest with Jewish pioneers: humble peddlers originally from England and Central Europe; soldiers who distinguished themselves on one or the other side of the Civil War; philanthropists who left behind public parks, fountains and, eventually, art museums; watch repairmen who earned civic prestige by working hard; fur traders who befriended the Indians; financiers who took great risks in ventures set in the wilderness; clothing-store owners and crusading newspaper editors; mayors and manufacturers.

Jews traditionally read history for signs and portents. Here, the facts are surprising, curious and provocative.

What is one to make of Jews settling and prospering in Minnesota before the Swedes? Or of the fact that one of Wisconsin's original settlers (at age 16) and the owner of its first sawmill was John Lawe, a Jew? He married the daughter of an Englishman and a Chippewa woman, became an Episcopalian and a key figure in the fur trade and in the territorial legislature, and earned fame as the benefactor of the first Episcopal mission in Green Bay in 1825.

Is there an explanation as to why, in

1773, nearly one-third of today's state of Illinois was owned and explored by a syndicate which had eight Jews among its 22 members? Why did Jews throw themselves so passionately into investing in the unpredictable, dangerous and lawless frontier? (Eventually the syndicate lost its claim to the land, but not before the Jewish entrepreneurs outfitted and partially financed the expedition that drove the British out of the region.)

One wonders how Hollywood could have missed memorializing the colorful character of Adolph Gluck, a Hungarian Jew who settled in Dodge City in 1878 and was instrumental in hiring marshals Bat Masterson and Wyatt Earp for the purpose of bringing law and order into that raw frontier town.

Or take the case of Abraham Jonas, the Jewish lawyer and Masonic Grand Master whom Abraham Lincoln called one of his best friends. The two began a lifelong friendship during Jonas' days in the Kentucky legislature. When Jonas was dying in 1864, his family asked President Lincoln to permit Charles, one of Jonas' four Confederate sons, to visit his father. Lincoln promptly gave prisoner of war Charles Jonas a three-week furlough.

In surveying the Jewish dimension of the westward expansion, it is hard to separate specific Jewish motivation from that of the general Americans'. In establishing the first synagogue in Chicago in 1847, Jews called their congregation "Anshe Mayriv"—which translates as the



English-born Abraham Jonas settled in Kentucky, was close friend of Lincoln.

Men of the West. In this instance, lapidary Hebrew, high and holy, coincides with the laconic American vernacular.

The authors, Bernard Postal (who died in 1981) and Lionel Koppman, refrained from interpretation or exegesis. Painstakingly, they collected not just historical facts but a town-by-town list of Jewish institutions and places of interest. They set up 36 categories: from works of art illustrating Jewish themes to kosher eating facilities, from housing complexes established for elderly Jews to historic sites or buildings erected by, dedicated to or named for Jews.

Postal and Koppman produced a unique document, as basic as a map and just as important. Once the fourth and final volume—on the West—is added to this neo-Victorian compendium, *American Jewish Landmarks* will be a standard reference work for scholars and a sought-after guidebook for the thoughtful traveler, as well as a source of inspiration for writers in search of promising raw material in locale, characters and romance.

Charles Fenyesi

Editor of the *Washington Jewish Week*

London Labour and the London Poor

Henry Mayhew

Dover (4 vols.), \$38.50

This is Dover's second reissue (following its 1968 edition) of a classic sociological study that remains a work of high human interest and permanent literary value. Few books, in fact, are more worthy of being kept in print.

Henry Mayhew's exhaustive analysis of the subculture of poverty and crime that inhabited, and afflicted, midcentury London originally appeared serially, beginning in 1849 as a series of investigative articles in the *Morning Chronicle*. The entire work—all of it that was completed, at any rate—was published in full in 1861-62. It comprises, as its author proudly claimed, the first attempt "to publish the history of a people, from the lips of the people themselves." It is a vast and terrible picture of life, and, as Mayhew had intended, a powerful rebuke to a settled, comfortable society that denied the existence of its dark, starved underside.

Mayhew (1812-87) was a maverick writer in several genres whose insistent social conscience and uncompromising directness found their perfect subjects in the torn and tattered underworld peopled by street sellers and exhibitors, pauper laborers, prostitutes, thieves, swindlers and beggars. His approach was to classify the thousands of people he interviewed into various occupational (and, I suppose, anti-occupational) categories, and report in enormous detail on their work practices, homelife and personal histories.

The result was a coolly impassioned broadside on behalf of "those that *will* work, those that *cannot* work, and those that *will not* work." Mayhew criticizes the official London census for underestimating the numbers of such people, deplores "the defective state of our educational institutions"; he importunes against a law that presumes to identify some street people, in Mayhew's words, as "rogues and vagabonds," and urges compassion for those sunk in apathy and despair, arguing that the "effects of uncertain labour . . . are to drive the labourers to improvidence, recklessness, and pauperism."

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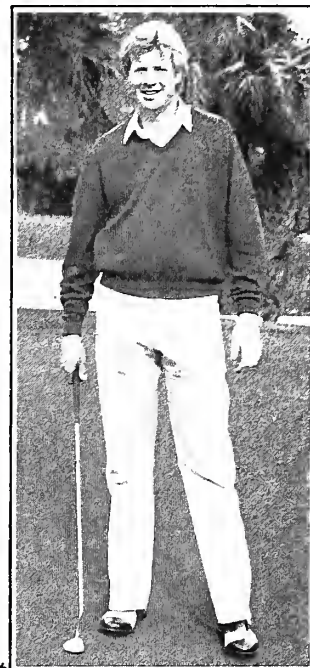
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